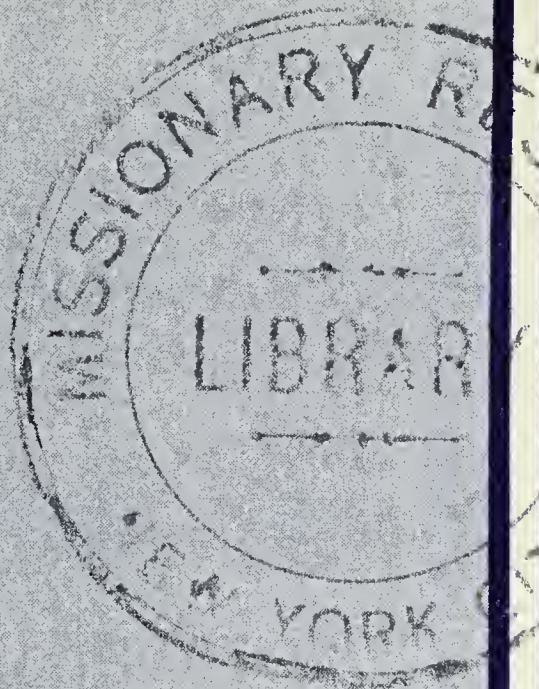




Lucien Lee Kinsolving of Brazil

by ANSON PHELPS STOKES, JR.

BUILDERS for CHRIST

LUCIEN LEE KINSOLVING OF BRAZIL
BY ANSON PHELPS STOKES, JR., D.D.



This pamphlet is one of a series of biographies of Builders for Christ edited by the Rev. Powel Mills Dawley, Ph.D. Each pamphlet presents a glimpse into the life and work of a Christian who has responded to the call to a missionary vocation. The series covers a wide range of people, times, and places. All are of special interest and concern to Episcopalians. The general editor, Dr. Dawley, is Professor of Ecclesiastical History at the General Theological Seminary, New York, and the author of two volumes in the Church's Teaching series, Chapters in Church History and The Episcopal Church and Its Work.

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KINSOLVING OF BRAZIL



LUCIAN LEE KINSOLVING

First Missionary Bishop of Southern Brazil, 1907-1928

Kinsolving of Brazil

by ANSON PHELPS STOKES, JR.

SPIRITUAL RECKLESSNESS is the phrase used by the Rev. James W. Morris, the last survivor of the heroic band of young and zealous men who established the Episcopal Church's mission in Brazil, to describe that enterprise.¹ It is a good phrase, for the story of the Brazilian mission is a story of the enthusiasm and determination of young men, inspired not merely by the spirit of youth but by the Spirit of God. They ventured forth when older and wiser people shook their heads in discouragement. Yet their venture was blessed by God with a visible success as great as that of any other missionary enterprise of the Church.

NO HOUR TOO LATE FOR PRAYING

It all began with a group of young men preparing themselves for the ministry at the Virginia Theological Seminary in Alexandria, from which had gone forth such missionary pioneers as William Jones Boone, who founded the work of the Episcopal Church in China;

¹ Dr. Morris died on March 31, 1954, in Richmond, Virginia, at the age of 94.

John Payne, who began the Liberian mission; and Channing Moore Williams, the first Episcopal bishop in Japan. Something of the spirit of those days is revealed in the words of a student who was then deeply influenced by a conference at Alexandria to which two earnest young men from other seminaries had come as speakers. Describing their influence he said, "No hour of the night was too late for talking and praying with the men and urging on them the claims of the heathen world."

Two or three men immediately offered themselves for established missionary work, but were refused for health and other reasons by the official missionary agency of the Church. The students themselves thereupon decided to look for other fields, and their attention was drawn to Brazil through hearing of the pioneer work being done in that country by Presbyterian missionaries. Here was a land in which the Episcopal Church had no mission. Brazil was a land as large as the United States plus an additional State of Texas, the fourth largest nation in the world, and a country of tremendous potentialities. It was a land of extraordinary contrasts, with thick tropical jungles in the north, and wide grassy plains and high tablelands in the more temperate south. The population consisted of Indians, descendants of Negro slaves, and a large number of Portuguese families who for centuries had led the life of transplanted Europeans, often enjoying the amenities of their inherited culture amid the frontier conditions of a new country. To them had been added other peoples—Germans, Italians, and Japanese, who all had come to exploit the rich resources of this area and to seek their fortunes in this land of oppor-

tunity. During the Napoleonic wars the King of Portugal had moved his capital to Rio de Janeiro; and when more peaceful conditions allowed him to return to Portugal, the Brazilians, having once tasted the dignity of feeling themselves a sovereign people, refused to return to colonial status. In a peaceful revolution they had set up an independent kingdom in 1822.

As is so often the case, material prosperity did not necessarily mean spiritual health. Few today can realize the depths to which the nominal Roman Catholicism of Latin America of that time had sunk. In one town, where these young Episcopalians were shortly to start work, there was only one priest for twenty-five thousand people and, speaking in 1908 at St. Paul's Cathedral in London, Bishop Kinsolving described one city where, out of twenty-seven thousand people, only one hundred sixty had made their Easter communion. In many instances the priests were corrupt, as the Roman authorities well knew, for Rome sent two devoted priests to report on the situation, making no secret of the results of that survey. Catholicism was little more than a thin veneer of official acts and outward ceremonies, covering in the great masses of people—eighty-five per cent of whom were illiterate—all sorts of superstition, and in many of the intelligentsia, a frank atheism. Here was a challenge indeed—yet the Board of Missions was unwilling to undertake a new venture in a land regarded as nominally Christian.

VOLUNTEERS FOR BRAZIL

THERE existed at that time the American Church Missionary Society, an independent organization established under evangelical auspices in 1860, but which

had largely lost its earlier zeal, contenting itself with making missionary grants out of the funds derived from its endowments. Holding a rather desultory meeting in the fall of 1888 in a church basement in Washington, the members were electrified when a young student from the nearby seminary at Alexandria asked to speak. Earnestly James Morris pleaded with the officials of the Society to send men from the seminary to Brazil. Not only did he promise volunteers, but the students themselves had raised the sum of one thousand dollars to indicate that they would do their share in making the undertaking financially feasible. The officials agreed to "think the matter over," but they did not seem to be in any haste to act upon such a radical idea. When a month later the executive committee of the American Church Missionary Society met in New York, two students from the Virginia Seminary appeared and assured the committee that they had secured *annual* pledges of one thousand dollars, in addition to the original amount in hand. Finally, in March, 1889, the society agreed to send two of the students to the land into which the Church was so hesitant to venture.

The two men who sailed for Brazil a few months later, one of whom was Lucien Lee Kinsolving, were not the two volunteers who had originally been approved. Both were unable to go for reasons of health. Morris, who had originally pledged himself to go to the Orient, unwilling to see the mission to Brazil fail at the outset, finally persuaded the Board of Missions to release him that he might fill one of the vacant places. Kinsolving, another member of the graduating class, who up to that time had not been particularly

concerned with the missionary activities of the seminary and who had been presented with many opportunities for parish work in the United States, now found himself facing the challenge of filling the other place. One night, going alone to the cemetery on Seminary Hill, where many of the alumni of the seminary were buried, he knelt by the grave of Bishop Payne, pioneer of the Liberian Mission. After some hours of prayer and meditation, he rose with a clear conviction that God wished him to go to Brazil. Thus the divine adventure began as two young men started out to establish the Episcopal Church in Brazil.

THE KINSOLVINGS OF TEMPLE HILL

LUCIEN LEE KINSOLVING was a man well equipped by physique, inheritance, character, and ability to become a leader in such enterprise. For several generations his family had been prominent people of devoted Christian conviction in Virginia. His great-grandfather was an influential planter and a friend of Thomas Jefferson, who used to visit the Kinsolving home, Temple Hill. He was also one of the outstanding breeders of race horses of his day.

Lucien's grandfather, George Kinsolving, inherited the family estate and, though he acquired his father's stables, he would not allow his horses to race for stakes. He was not only a vestryman and a warm supporter of the Church, but also an active lay reader who conducted services when clergymen were not available. His son, and Lucien's father, Ovid Americus Kinsolving, was sent over the mountains to Kenyon College because George Kinsolving, loyal Virginian though he was, feared the atmosphere of religious skepticism at

the nearby University of Virginia. No doubt at Kenyon, from which he was graduated in 1842 with the highest honors in his class, Ovid Kinsolving caught some of the spirit of that pioneer diocese which Philander Chase had created in the wilderness; and, having decided to enter the ministry, he enrolled at the Virginia Theological Seminary in Alexandria. After graduation he became a devoted priest in the Diocese of Virginia, ministering faithfully to the small congregations of various parishes in that State. A scholar and an eloquent preacher, he was a man of staunch church principles, regarded as somewhat of a High Churchman in that part of the country.

An evidence of Ovid Kinsolving's attention to duty is the entry in his diary under date of the birth of his second son: "Was aroused this morning at half-past three by Julia; sent for Dr. Nelson, who came after four, and my little son was born at five o'clock. Wrote on my sermon quite closely all day, attended to the housekeeping and did some of the nursing." Life in a country rectory was busy in those days. Ovid's first wife died after bearing him three sons. Possibly the rigors of their life had permanently impaired her health. We know that one year they were forced to deny themselves much because their previous year's expenses had exceeded his stipend of six hundred dollars. An evidence of the humor that was mixed with the Christian devotion in the background of rectory life was a remark of Ovid's first wife to a friend. She was asked on her sickbed what she would feel if her handsome young husband should marry after her death. She replied: ". . . When I am walking up there with Abraham and Isaac and Jacob, do you suppose

it will make any difference to me with whom my quondam husband is walking down here below?"

Ovid Kinsolving's second marriage was to Lucie Lee Rogers, who bore him two sons, dying just thirteen days after the birth of Lucien Lee Kinsolving, destined to be the first Bishop of Brazil. Lucien was born on May 14, 1862, at the rectory at Middleburg, Virginia, in the midst of fighting between Federal and Confederate troops, and at his mother's funeral a few days later in the Middlebury cemetery, the officiating minister had to ask the congregation to lie down, so as to be out of the line of fire. Soon thereafter Ovid Kinsolving was seized by the Federal troops, leaving his little son in the care of a nurse.

In 1870 the father became rector of St. John's Church, Halifax Courthouse, and Lucien Lee studied Latin under his strict discipline. He and his brother went to school first in this community and later at the Episcopal High School in Alexandria. On graduation, Lucien accepted the invitation of the Bishop of Kentucky to take charge of a church school in Lee County, Kentucky. During this time his life purpose became clearer to him and he saved enough money out of his small stipend to have two years at the University of Virginia before entering the seminary. In 1889 he was graduated to launch out on his mission to Brazil.

THE ADVENTURE BEGINS

ON September 1, 1889, Morris and Kinsolving sailed from Newport News, Virginia. The night before there had been a small service at which a few friends had gathered to bid them godspeed. Three rectors of Norfolk churches, who were later to become bishops, were

present, Beverley Dandridge Tucker, later Bishop of Southern Virginia; William Loyall Gravatt, later Bishop of West Virginia; and Arthur Selden Lloyd, later Suffragan Bishop of New York. The spirit of the occasion was expressed by the words of the latter, who said: "You can do it, boys, if God is sending you." Many years later, Morris wrote of the dismay of an English parson's wife at Pernambuco, where they stopped for a few hours. Looking at these two young, inexperienced men, she held up her hands and gasped in astonishment, "Going to found a Church in Southern Brazil!"

Landing in Brazil at Santos, they went to a small village where for six months they studied under a young Presbyterian pastor. He was a full-blooded Indian, a scholar and a brilliant preacher, and the young men were inspired with the opportunity which lay before the evangelical witness in Brazil. While at Santos they were forced to escape through a grape arbor at the rear of the house during an insurrection led by the local Roman Catholic priest. For protection they went to Sao Paulo, a city named after an apostle to whom such experiences were a normal part of the Christian ministry! Despite such interference, they learned the language so well that in six months they were able to conduct services and to preach in Portuguese. The next move was southwards to the State of Rio Grande do Sul, a progressive area with large ranches, good climate, and a number of foreign settlers, including English people, Americans, and German Lutherans, many of whom subsequently affiliated themselves with the Episcopal Mission. In this State there was less Roman Catholic strength and little Protestant missionary ac-

tivity. Many people were completely unchurched. In Porto Alegre they began work, opening a school in a rented house. There on Trinity Sunday, 1890, they held their first service. In 1954, less than seventy years later, Trinity Cathedral in Porto Alegre was a flourishing parish with five hundred communicants and one of the most beautiful church buildings in Brazil. Four Episcopal churches now serve this city, which is also the seat of the Theological School of the Brazilian Episcopal Church and of one of the Church's great educational institutions, Southern Cross School with more than eight hundred boys and girls.

Providence had intervened in a remarkable way to make possible the carrying out of the hopes of the young members of the Mission. Fifteen days after their arrival in Brazil, a bloodless revolution, the second one in the nation's history, had occurred. The Emperor of Brazil, Dom Pedro, who had reigned since 1831, was deposed, and a Republic was set up in place of the monarchy. This was very significant for the future of the Church's Mission. Under the Empire, the Roman Church had been an established state Church with a monopoly on the religious life of the country. Non-Roman services could be held, for example, only under very difficult restrictions, and none but Roman Catholic marriages were officially recognized. Such had been the intolerable dominance of the Roman Church that one of the chief factors in bringing about the revolution was the desire to separate Church and State. Freedom of worship was the new order. Truly God seemed to be preparing the way for his dedicated followers. All Churches were influenced by this change in government policy, and in-

deed the Roman Church itself was better able to reform the corrupt members of its parish clergy.

AN EARLY CONVERT

ALMOST immediately after the start of the work in Porto Alegre, a group of young Brazilians associated themselves with the church and school. One of them, Amerigo Vespucci Cabral, a student of brilliant talents, was the son of a distinguished educator and a descendant of the discoverer of Brazil. A young man of nineteen or twenty, he came up to Kinsolving following a service and asked him the name of the book from which he was reading. Kinsolving answered, "This is the Gospel of St. John, the fourth Gospel in the New Testament."

"Where can I get a copy of it?" the youth asked.

"I will see that you have a New Testament in Portuguese," was the reply.

Amerigo Vespucci Cabral came into the Church through this first contact with Kinsolving. Later ordained to the ministry and a very noted preacher, he epitomized the hunger of many fine Brazilian young men for an evangelical faith. Others followed him. The Mission preachers avoided controversy, stressing the positive teachings of the New Testament with which their hearers, though sometimes nominally Catholic, were totally unfamiliar. The Brazilians loved ceremonious forms of worship, and when they found that in the Episcopal Church there was a Catholicism which was not Roman yet possessed the ancient Creeds, the Sacraments, a ministry derived from the Early Church, and which also stood firmly for Christian morality and freedom, they were deeply impressed.

Kinsolving's liberal spirit made a strong appeal to progressive leaders in the newly independent Republic. Soon they became convinced that these missionaries had come really to help the people of Brazil. Their earnestness, high moral character, and intense consecration to their work, made a profound impression. Furthermore, colonists whose background was other than Portuguese, were strongly drawn to the Episcopal Church. The Bishop's daughter, Miss Lucie Lee Kinsolving, describes vividly a group of German Lutherans, ministered to by a lay reader, who lived in the hills above the town of Rio Grande, and who joined the Episcopal Church in a body. They used to come to service singing hymns in parts and marching over the hills, led by their lay reader with his fiddle.

In every town the missionaries went from house to house. If the people were content with Roman Catholicism they were left alone, but if they were unchurched and eager to know more of Christianity, they were cordially welcomed to the services. A Roman Catholic teacher, Antonio Fraga, destined to become a clergyman in the Episcopal Church, came to Kinsolving one day, saying, "Here is a statue of St. Anthony. I have burned candles to it and I have whipped it but the saint will not give me what I ask. I hear that you men preach about One Who is stronger than St. Anthony. Please tell me something about Him." Mr. Fraga came under instruction, later enrolling for theological training. It is reported that a Roman Catholic bishop expressed his gratitude to Kinsolving for what he had done by his spirit and example, without controversy, in helping to set higher moral standards in the religious life of Brazil.

A REMARKABLE TEAM

IN 1891 Kinsolving returned to the United States and on January 7, 1892, was married to Alice Brown of Mount Holly, New Jersey, whom he had come to know in his seminary days. The couple immediately returned to Rio Grande do Sul, where Kinsolving served as rector of the Church of Our Saviour. The work spread in the area around Porto Alegre, Pelotas, and the city of Rio Grande, the Presbyterian Church in that area turning over its work to the Episcopalians. In the autumn of 1891 Kinsolving and Morris had been joined by the Rev. and Mrs. William Cabell Brown, and the Rev. John Gaw Meem, both from Virginia Seminary, as well as by Mary Packard, the daughter of the dean of the seminary. They made a remarkable team, each member of which made his own particular contribution.

Kinsolving was eloquent and exuberant, with daring and farsighted vision for the work of the Church and with those magnetic qualities of personality that made him a natural leader. He had a strong romantic sense and loved the adventure of his vocation. His preaching power was great. *Rejoice in the Lord alway: and again I say, Rejoice.* This was his favorite text. The difficulties of the ministry could never dim its joys for him. Another favorite text was *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.* For Kinsolving the ideal was to be a man both of vision and of action.

Morris was the faithful pastor and organizer of congregations, a man of deep piety and pastoral ability, whose constant emphasis on the need of a native ministry helped make the Church truly indigenous. Brown

was the scholar of the company, largely responsible for the translation into Portuguese of the American Prayer Book. Meem, the son of an engineer who had built the railroad in Brazil, had a scientific training and an architectural interest. The latter, combined with his evangelistic zeal, proved most useful in the practical but significant matter of the construction of beautiful churches. Miss Packard, a trained deaconess, was invaluable. Her skill in social service work and in counselling those with family problems was unsurpassed. The remainder of her active life was devoted to the mission.

A NATIVE MINISTRY IS TRAINED

FROM the very start it was decided to train a native ministry, and in less than five years nearly all the missions were staffed by Brazilians. Later, during Kinsolving's episcopate, the American clergy, which at no time had numbered more than six, had multiplied their effectiveness by the ordination of some thirty Brazilians. This was largely the result of the establishment in 1900 of the Theological School under the scholarly leadership of William Brown. It opened with three men. Soon more applied than could be accepted. An important decision was made to limit admissions to those who could be trained adequately and then supported by the Brazilian people themselves. In 1954 there were some fifty clergy, the majority of them Brazilians, graduates of the Church's own Theological School, and, therefore, thoroughly loyal and committed to the advancement and support of their own Church. The people of Brazil showed a deep religious hunger and the Brazilian clergy were trained to minister to their spiritual needs. Morris used to warn the

candidates for ordination, "Do not come before people as a school teacher. Let the community know you once for all as a preacher, a prophet, an official witness to Christ, an accredited messenger of Christ's Church. You are to do this one thing, to proclaim the good news of salvation in Christ, and to invite men to use and enjoy the reasonable and reverent faith of our truly Catholic Church."

An Episcopal mission could not, of course, long exist without episcopal supervision, and in 1893 Bishop George William Peterkin, at the request of the Presiding Bishop, took time from his duties in West Virginia to make a visitation to the new field. It was he who had been in the chair on that occasion in Washington, D. C., when Morris had spoken to the meeting of the American Church Missionary Society, inspiring the gathering by his youthful enthusiasm and the vision of the possibilities in Brazil. The Bishop was not disappointed. Everywhere he went he was thrilled by the evidences of what had happened in only three years' time. He visited the various congregations, traveling as the missionaries did, by boat, on horseback, and afoot. He confirmed nearly 150 candidates and ordained several young men to the diaconate. Four years later, the English Bishop of the Falkland Islands made another episcopal visit, confirming large numbers presented to him, and raising three of the Brazilian deacons to the priesthood. He, too, was profoundly impressed. No other mission of the Anglican Communion had been planted more securely in a Latin American country.

A BISHOP IS CHOSEN

As the growing work obviously required a resident bishop, in 1898, at the Convocation in Porto Alegre, Lucien Lee Kinsolving was chosen. The House of Bishops in the United States, meeting that autumn, elected him unanimously, and the Rev. David H. Greer, then rector of St. Bartholomew's Church in New York City, placed his church at the disposal of those interested in the Brazilian Mission for his consecration. It was held on the Feast of the Epiphany, 1899. Eight bishops took part, among them Bishop Peterkin of West Virginia and the new bishop's older brother, George Herbert Kinsolving, Bishop of Texas, who preached from the text in Galatians 2:8: *He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.* He contrasted the cautiousness of St. Peter, whose policy he believed would have limited the Church to the Jewish people, with the progressive spirit of St. Paul, which reached out boldly to all men. He pointed out that the two points of view had flowed side by side throughout the ages: "Conservatism and Progress, the apostleship of the Circumcision and the apostleship of the Gentiles." He applied the principle to the Brazilian Mission. "Let us dedicate," he urged, "this work as representing the spirit of the Church in our day, a spirit which, while recognizing wisdom and prudence and precedence and authority, yet turns to the future as well as to the past, and pauses not when called to swift advance."

The enthusiasm of missionaries, however, must be backed by the enthusiasm of those in the Church at home, and the following Sunday gave evidence that

the spirit of the young missionaries would find a response. Dr. Greer turned the pulpit over to the newly consecrated bishop, who presented the needs of Brazil with eloquence and power. When the time came for the offering, the rector said:

Many years ago when I was a young clergyman, just ordained, making my way on horseback from Kenyon College, Ohio, to my first charge in West Virginia, the revered father of the young Bishop to whom you have listened this morning, met me on a Saturday afternoon at Middleburg, Virginia, took me to his rectory over Sunday and treated me with a warmth and hospitality which I can never forget. Many years have passed since then and I have never been able in any way to return the gracious kindness of this beloved minister. I ask you, my people, to do it for me today. Your gifts will be for the Brazilian Mission.

The offering amounted to \$15,800!

A few years later arrangements were made for the transfer of the funds of the American Church Missionary Society Board to the Board of Missions, of which Arthur Selden Lloyd, strongly sympathetic to the Brazilian Mission, was now the secretary. He had been present the night before the two pioneers had sailed in 1889. In 1907 the General Convention established the Missionary District of Brazil and the Brazilian Episcopal Church became officially related to the Protestant Episcopal Church in the United States of America as a missionary district, with Lucien Lee Kinsolving as its missionary bishop.

THE MISSION EXPANDS NORTHWARD

THE Mission, having taken firm hold in the southern State of Rio Grande do Sul and proved itself to be a Brazilian Church in close contact with the people

and thought of the nation, now seemed ready to expand its work northward to Rio de Janeiro. Here was a city of more than one million inhabitants, the fourth largest in the Western Hemisphere. The country was progressing rapidly, as capital from the United States flowed in to construct large railway and municipal enterprises.

In Rio de Janeiro the work began in a suburb of about fifty thousand people without any Christian church whatsoever. In 1912 a plot of land for the congregation of Trinity Chapel was purchased and one of the young men whom Kinsolving had brought into the Church, prepared, and ordained to the ministry, raised money among the people themselves. A large measure of self-support was, incidentally, one of the characteristics of the Brazilian Mission from the very first. The people felt that the Church was theirs and did much to support it. Some forty years later, there were six Brazilian congregations in Rio alone. Other rapidly growing cities, such as Sao Paulo and Santos, were also entered. Then and now this whole northern area presents a tremendous challenge to the Episcopal Church.

SCHOOLS FOR THE TRAINING OF CHRISTIANS

BISHOP KINSOLVING was always deeply concerned about the problem of schools for Brazilian children. In 1907 he wrote, "The cost of living in Brazil is greater than in any other civilized country I know. The government schools are hopelessly ineffective. The lack of discipline, intellectual and moral, is so manifest that neither our native clergy nor our laymen can patronize the schools around them. The problem is a pressing one,

aside from the opportunity it affords the Church to deepen her influence in the lives of those committed to her care." The Church had already trained native clergy who were well grounded in a Christian life, and the Bishop felt that the next step should be the training of the most promising children as strong, intelligent Christians.

The first major school was the Southern Cross School, founded in 1912 in Porto Alegre by the Rev. William M. M. Thomas, who had come to the Mission in 1904 upon graduation from the Virginia Theological Seminary. From the very start the emphasis was laid on quality rather than on quantity. About half the students were day pupils, and for some time only a limited number of boys from non-church families were admitted. It was to be a school with a definite Christian atmosphere, in order that its graduates might be respected for their spirit as well as for their education. Property was purchased in Porto Alegre on a beautiful site and, thanks to some generous gifts from the United States as well as excellent local support, Thomas' dream has largely come true. Southern Cross School has developed into one of the leading educational institutions in South America.

It is quite understandable that even a man of Kinsolving's outstanding physical vigor would be taxed by the extreme burden of his pioneer work. Much of his travel was on horseback. He would take his saddle bags, his vestment case, and a Brazilian poncho to protect him from the weather, stopping if possible for the night on the edge of a lake where, having fed and tied his mount, he would lie down under the stars, covered with his poncho. At sunrise he would jump into the

lake for a morning swim, dress, mount, and ride off in search of a house giving promise of providing breakfast. Then he would go on to his appointments, the joy of meeting rural congregations and, of course, the constant problems of administration and discipline. Only on the occasional sea journey to the United States would he have any rest. Then, on arrival in this country, he would face a large number of appointments made with the object of stirring up interest and securing support for the whole missionary cause. In 1928 his health failed. He retired to live on Long Island, and in December, 1929, Lucien Lee Kinsolving passed away. How appropriate it was that, following the service at the church at Forest Hills, his body was taken to Alexandria to be buried, as he had requested, in the seminary cemetery beside the bodies of Bishop Payne and the other pioneers who had gone out from that school to Africa, China, and Japan. This was the very spot where he had first made his decision as a student to embark upon a courageous adventure for God.

SPIRITUAL RECKLESSNESS

As one looks back on the life of Bishop Kinsolving, one can imagine few vocations which would have offered a man more adventure and more romance, as well as a deeper satisfaction in the service of his Lord, than the one to which he dedicated himself. Morris referred to the "spiritual recklessness" of the undertaking of two young men, yet God obviously blessed it, and a strong and vigorous Church arose in a land where many had believed it impossible.

One of the finest tributes to Kinsolving's work was that paid by the Bishop of the Falkland Islands:

It appears to be a model mission of its kind . . . the American church missionaries have come to the State of Rio Grande do Sul to set up reformed apostolical Christianity. They enter the great centers of population; build their churches in the principal thoroughfare; start with their definite standard of worship, simple but intensely reverent; train a qualified, capable Brazilian clergy; and from these centers they expand into the smaller towns and villages, their organization fully prepared to expand northward when the time comes.

The Bishop had apparently been impressed by the energy and organizing ability of these Americans who, as he once said, became Brazilians for the Brazilians' sake that they might win Brazil. The English Bishop, however, was also stirred by the spiritual vitality of the work. "The Brazilian church will have no formal converts," he wrote, "it aims at making them wholehearted in their faith, enthusiastic, and instructed. I was most impressed by their Communion Service . . . rendered quite simply, yet no one goes out after the Prayer for the Church Militant; all who are concerned communicate devoutly." He also noted that the American mission had attracted not only the members of the poorest class—often most easily reached—but that every segment of the population was represented in the church membership. "In other words," he concluded, "the Gospel as preached by the Church appeals to all elements in the Brazilian nation and is evidently capable of moulding the nation's life."

At the Pan-Anglican Congress in London in 1908, Bishop Kinsolving spoke at a special service in St. Paul's Cathedral. Other speakers had stressed the responsibility of the Anglican Communion to her sons who had gone to the farthest reaches of the earth, yet he reminded his listeners that there was one continent

to which the Anglican Communion had as yet made but little contribution and to which she had been hesitant to go, thinking the land already Christian. He described the way many at the General Convention had opposed the venture, saying "It has never been our custom!" Then he added the thrilling words of the late John Williams, Bishop of Connecticut, who "advancing to the front and shaking his long, bony finger like a javelin of rhetoric, exclaimed: 'You may say that it has not been our custom, and those nations lie there upon the highway of the world, bruised and wounded, and like to die, and that we shall not in the good Samaritan spirit bear them the oil and wine, the historic heritage that this Church holds for all the world, because it has not been our custom! Then the sooner you make it your custom the better!'" Vigorously Kinsolving presented the challenge of these Latin lands, so little touched by the Anglican tradition, to which Anglicanism with its culture, liturgy, and faith, had so much to offer.

Often it is only after a man's death that one can fully appreciate his work. Perhaps the reorganization of the Brazil Mission in 1949 into three separate dioceses, with its own national organization, General Convention, and National Council, and with two of its three bishops Brazilians trained under Kinsolving in the Church's own seminary, was the final vindication of his farsighted planning. Someday an independent Episcopal Church in Brazil will come into being as the final culmination of the venture begun a little more than sixty years ago by two young men from Virginia Theological Seminary.

As one reads these words of Bishop Kinsolving,

uttered toward the end of his episcopate, one can imagine his eyes still twinkling with youthful glee and gratification:

More than one wise and cautious old Bishop said, when Morris and I started for Brazil years ago: "It is a most interesting yet doubtful experiment these young men are undertaking; our Communion has never yet founded a self-supporting congregation in a Latin country." And an editor of a Church paper wrote a circular letter to all our missionary bishops saying that he could not find throughout the foreign field a single independent, self-supporting congregation which was meeting its entire expenses. . . . But now tell it out and publish it that our branch of the Holy Catholic Church is planted in the fruitful soil of Brazil, never, please God, to be uprooted.

The young in heart always long for adventure. Yet the only one which satisfies a Christian is an adventure with God, in serving Him even against great odds. In such a calling Lucien Lee Kinsolving found a life of service and fulfillment.

For Further Reading

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Prayers

For Missions

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

For Vocation

ALMIGHTY and everlasting God, who dost enkindle the flame of consecration in the hearts of those who take thy Gospel to the ends of the world; Grant to us the same power of love for thee and for all men; that, as we remember their devotion, we may be stirred in behalf of thy cause; through Jesus Christ our Lord. *Amen.*

For the Church in Brazil

ALMIGHTY God, we pray thee to bless thy servants, the Bishops in Brazil, the workers of the Church, and all the people. Grant that with steadfast fidelity and increased devotion its leaders may show forth the clearness and excellency of thy holy Word, and that all its members may manifest in their lives the Truth that makes men free; through him whose service is perfect freedom, thy Son, our Saviour Jesus Christ. *Amen.*

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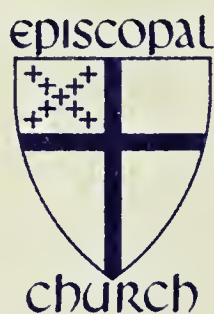
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